



# MOTURIDIYLIK

THE MATURIDIYYA - الماتريدية - МАТУРИДИЗМ

Narsalarning asl mohiyatini  
bilishga olib boradigan yo'llar - hissiy anglash,  
rost xabar va aqlidir.



# MOTURIDIYLIK



The Maturidiyya - الماتريدية - Матуридизм



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## THE ROLE OF IMAM MATURIDI'S MAUSOLEUM IN THE DEVELOPMENT OF PILGRIMAGE TOURISM IN UZBEKISTAN

O'ZBEKISTONDA ZIYORAT TURIZMINI  
RIVOJLANTIRISHDA IMOM MOTURIDIY  
ZIYORATGOH MAQBARASINING O'RNI

РОЛЬ МАВЗОЛЕЯ ИМАМА МОТУРИДИ  
В РАЗВИТИИ ПАЛОМНИЧЕСКОГО  
ТУРИЗМА В УЗБЕКИСТАНЕ

### INTRODUCTION

The contribution of our compatriots to the development of the sciences and culture of Islamic studies in the Central Asian region and on the world scale in general is incomparable. Despite the fact that Islam appeared in the Arabian Peninsula, culturally and educationally, the peoples of Central Asia made a significant contribution to the development of Islam. (Mukhamedov, 2023) One of such famous figures is Abu Mansur al-Maturidi, one of the founders of the Maturidi school of theology, a scholar of hadith and fiqh, a great scholar, and our great compatriot. Studying the life path and scientific legacy of Abu Mansur al-Maturidi, the founder of the Maturidiyya doctrine, which is famous not only in Mawaraunnahr, but also in the entire Islamic world as a collective faith of the people of the Sunnah, is of great importance today (Oybekovich, 2022).

In the past, in addition to works on general topics that provide more or less information about the graves of great and famous people in Central Asia, works were also created about them and about visiting them. Abu Hafs Umar Nasafi (1070–1142) “Al-Qand fi dhikri ulamai Samarkand” (“The work of “Qand”, which tells about the scholars of Samarkand”), “Tarikhi Mullazada” by Muin ul-Fuqara (end of the XIV century - middle of the XV century) “Mullazada’s

History Book”), Sadiq Munshi Jandari’s (1758–1820) “Dakhmayi Shahani” (“Kings’ mausoleum”), Abu Tahir Khoja Samarkandi’s (d. 1874) “Samaria”, Hakim Nurati’s “Ismhoi Buzurgon Bukharai Sharif” (The names of the great ones of “Bukharai Sharif”) (1900) and Nasiriddin Tora Bukhari’s works such as “Tuhfat az-zairin” (“Gift to Pilgrims”) (1906) can be mentioned. (Быхопий, 2019) On the territory of Uzbekistan, there are many holy places belonging to the Islamic culture and its mysticism, as well as other religions. Abu Hafs Kabir Bukhari - Hazrat Imam (767–832), Chor Bakr, Khaja Abdulkhalik Ghijduvani (1103–1179) and Khoja Bahaiddin Naqshband (1318–1389), Qusam ibn Abbas (624–677), Imam Bukhari (810–870), Abu Mansur Maturidi (d. 944), Amir Temur (1336–1405) and Khaja Ubaydullah Ahrar (1404–1490), Hakim Tirmidhi of Surkhandarya (820–932) and Imam Abu Isa al-Tirmidhi (824–892), the mausoleums of Imam Qaffal Shoshiy (903–976), Zangi Ota (d. 1258) and Shaykh Khavandi Tohur (d. 1355), Pahlavon Makhmud (1247–1326) were turned into places of pilgrimage for later generations. Pilgrimage has long been one of the types of tourism in Central Asia, including Uzbekistan, as in all Muslim countries. Since ancient times, it has become a custom to visit graves and shrines in order to pay respect to the memory of great ancestors. (Zinatullaev, 2019)

The high attention to the scientific heritage of our great compatriot Imam Maturidi started several years ago. The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, at the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation, held in Tashkent in 2016, stated the following in this regard: “Founded by Abu Mansur Maturidi (Imam of the Guidance), the Maturidiyya doctrine is widespread throughout the Islamic world. The doctrine of Maturidiyya pays great attention to the role and importance of human intelligence in the process of acquiring knowledge based on the idea of tolerance. This, in turn, played an important role in the popularization of this doctrine. Even today, mankind feels a great need for such ideas”.

Imam Moturudi, the Sultan of Aqeedah and Kalam, was born during the Samanid dynasty. (Ahmet A., 1966) Abu Mansur Maturidi grew up in the city of Samarkand and managed to contribute to the development of religious and secular science. His full name is Abu Mansur Muhammad Ibn Muhammad Ibn Mahmud al-Hanafi al-Maturidi al-Samaqandi. The great imam of kalam and scholar of jurisprudence was originally from the village of



**Abstract.** Uzbekistan is one of the countries with an ancient history and along with national values, it is taking steps towards integration with the world community. The implemented reforms serve to increase the economy of the country, the lifestyle of the population, as well as the reputation of Uzbekistan in the international arena. Today, the direction of tourism, which is rapidly developing on a global scale, including pilgrimage tourism, is one of the sectors that are receiving attention at the state level in Uzbekistan. In this sense, the world-famous and beautiful cities in Uzbekistan are considered to have sufficient potential to build the pilgrimage tourism infrastructure, create all the necessary conditions for tourists, and develop the pilgrimage tourism brand. In particular, the existence of more than 7,300 cultural monuments in Uzbekistan and the fact that many of them are recognized by UNESCO in the field of pilgrimage tourism of Uzbekistan in terms of ensuring the visit of domestic and international tourists to cultural monuments, sacred sites and antiques and historical monuments, shows that it has a wide range of possibilities. As the President of Uzbekistan Sh. Mirziyoyev noted that pilgrimage tourism affects not only economic development, but also the development of the social sphere. Of course, pilgrimage tourism is not a field that appeared ago, but a movement that has existed since time immemorial. The Republic of Uzbekistan has enough experience in this regard. The reason is that the ancient history of the country, covered with antiques, played a huge role in the development of Islamic civilization and has not lost its importance even today. The act of pilgrimage is, in general, a journey made with the intention of going to a place known as holy. Traces of travel to these highly revered places can be seen throughout history.

**Keywords:** pilgrimage tourism, historical place, Imam Moturidi mausoleum, development of pilgrimage tourism, cooperation relations, pilgrimage sites, potential of Uzbekistan, Samarkand

**Annotatsiya.** O'zbekiston - qadimiy tarixiga ega bo'lgan va milliy qadriyatlar bilan birga, dunyo hamjamiyati bilan integratsiya yo'lida ilam qadam tashlayotgan davlatlardan hisoblanadi. Amalga oshirilayotgan islohotlar mamlakat iqtisodiyotini, aholi turmush tarzini, shuningdek, O'zbekistonning xalqaro maydondagi obro'sini oshirishga xizmat qiladi. Bugungi kunda dunyo miqyosida jadallik bilan rivojlanib borayotgan turizm yo'nalishi, jumladan, ziyorat turizmi ham O'zbekistonda davlat miqyosida e'tibor berilayotgan tarmog'lardan biridir. Shu ma'noda O'zbekistondagi dunyoga mashhur va go'zal shaharlar ziyorat turizm infratuzilmasini barpo etish, sayyohlar uchun barcha kerakli shart-sharoitlarni yaratish, ziyorat turizm brendini ishlab chiqish bo'yicha yetarli salohiyatga ega hisoblanadi. Jumladan, O'zbekistonda 7300 dan ortiq madaniy yodgorliklarning mavjudligi va ularning ko'plari UNESCO tomonidan e'tirof etilishi ham O'zbekistonning ziyorat turizmi sohasida ichki va xalqaro sayyohlarni madaniy yodgorliklar, muqaddas qadamlar va osori atiqalar hamda tarixiy obidalar majmualariga tashrifini ta'minlash borasida keng imkoniyatlarga ega ekanligini ko'rsatib beradi. O'zbekiston Prezidenti Sh. Mirziyoyev ta'kidlaganidek, ziyorat turizmi nafaqat iqtisodiy taraqqiyotga, balki ijtimoiy soha rivojiga ham ta'sir qiladi. Albatta, ziyorat turizmi kecha paydo bo'lgan soha emas, balki azal-azaldan mavjud bo'lgan harakat hisoblanadi. O'zbekiston respublikasi bu borada yetarlicha tajribaga ega. Sababi shundaki, mamlakatning osori atiqalar bilan burkangan ko'hna tarixi islom sivilizatsiyasi rivojida ulkan rol o'ynagan va bugungi kunda ham o'z ahamiyatini yo'qotmagan. Ziyorat amali, umumiy holatda, muqaddas deb bilingan joyga niyat qilib amalga oshiriluvchi bir safardir. Tarixning har davrida, yuksak ehtirom xis qilingan bu joylarga safar qilinganligi izlarini ko'rish mumkin.

**Kalit so'zlar:** ziyorat turizmi, tarixiy joy, Imom Moturidiy magbarasi, ziyorat turizmini rivojlanishi, hamkorlik aloqalari, allomalar qadamjolari, O'zbekiston salohiyati, Samarkand.

**Аннотация.** Узбекистан является одной из стран с древней историей которая наряду с национальными ценностями делает шаги к интеграции в мировое сообщество. Осуществляемые реформы служат повышению экономики страны, образа жизни населения, а также репутации Узбекистана на международной арене. На сегодняшний день стремительно развивающееся в мировом масштабе направление туризма, в том числе паломнический туризм, является одной из отраслей, которым уделяется внимание на государственном уровне в Узбекистане. В этом смысле всемирно известные и красивые города Узбекистана считаются обладающими достаточным потенциалом для построения инфраструктуры паломнического туризма, создания всех необходимых условий для туристов, развития бренда паломнического туризма. В частности, наличие в Узбекистане более 7300 памятников культуры и тот факт, что многие из них признаны ЮНЕСКО в сфере паломнического туризма Узбекистана в части обеспечения посещения отечественными и иностранными туристами памятников культуры, сакральных мест и исторических памятников показывает, что паломнический туризм имеет широкий спектр возможностей. Как отметил Президент Узбекистана Ш.Мирзиёев, паломнический туризм влияет не только на развитие экономики, но и на развитие социальной сферы. Безусловно, паломнический туризм – это не вчера появившаяся сфера, а направление, существующее с незапамятных времен. Республика Узбекистан имеет в этом отношении достаточный опыт. Причина в том, что древняя история страны, овеянная древностями, сыграла огромную роль в развитии исламской цивилизации и не утратила своего значения и сегодня. Акт паломничества – это, в общем, путешествие, совершаемое с намерением попасть в место, известное как святое. Следы путешествий в эти высоко почитаемые места можно увидеть на протяжении всей истории.

**Ключевые слова:** паломнический туризм, историческое место, мавзолей Имама Матуриди, развитие паломнического туризма, кооперационные отношения, места паломничества, потенциал Узбекистана, Самарканд.

Maturid in Samarkand, and his nickname was taken in reference to this village.

### THE MAIN PART

Abu Muin al-Nasafi (1046-1114), one of the most famous scholars of Maturidiyya, writes in his book “*Tabsiratul-adilla*” (Oqilov S., 2017): “When Abu Mansur Maturidi died, one of his close students, Abul-Qasim al-Hakim, wrote the following inscription on his tombstone. That is: “This grave is the grave of a person who has accumulated the knowledge of the amount of his breath, who spent all his energy in spreading and teaching knowledge, therefore, his religious works were praised and he managed to get fruitful fruits from his life”. The fact that Sheikh Abu Mansur Maturidi’s grave is in the Chokardiza cemetery of Samarkand city has been confirmed based on reliable sources and scientific research.

Information about many works of Abu Mansur al-Maturidi has reached us in encyclopedic sources. According to the sources, Maturidi wrote works in three directions, kalam, tafseer and fiqh. Among his works, Maturidi’s “*Kitab al-Tawhid*” and “*Ta’wilat al-Qur’an*” have reached us. (Oqilov S., Tohirov J., Palvanov O., 2021)

From the first years of our independence, the works of restoration of the rich scientific heritage of Imam Maturidi, construction of his shrine, preservation of his name forever have been carried out intensively. Decision N. 517 of the Cabinet of Ministers of the Republic of Uzbekistan dated December 3, 1999 “On the wide celebration of the 1130th anniversary of the birth of Imam al-Moturudi” was adopted. According to it, in 2000, a wide celebration of the 1130th anniversary of the birth of Imam al-Maturidi, reconstruction of the mausoleum of Imam al-Maturidi in the Chokardiza cemetery near Registan, Samarkand region, holding scientific and practical conferences, and publishing about his life. With the initiatives of our President Shavkat Mirziyoyev, today, great attention is being paid to comprehensive scientific research of the scientific heritage of our scholars in our country.

One of the main goals of the modernized country of Uzbekistan is the transformation of all sectors and industries in accordance with today’s requirements and rapidly gaining a place in the international arena. These reforms, which are being implemented, serve to increase the economy of the country, the lifestyle of the

population, as well as the reputation of Uzbekistan in the international arena. One such area is the “ziyarah tourism” branch of tourism. (Usmanova, 2019) Large-scale work is being carried out in Uzbekistan at the state level to develop pilgrimage tourism, which is becoming popular in many countries of the world.

It should be emphasized that one of the goals of the development of pilgrimage tourism is to restore the scientific heritage of scholars and thinkers who lived and worked in the land of Uzbekistan since ancient times and spread knowledge to the world, and to provide detailed and comprehensive information to pilgrims who visited their sites and monuments.

In particular, the 1130th anniversary of Imam Maturidi was widely celebrated in our country in 2000, and the following activities were decided to be carried out:

1. Repairing the tomb of Imam al-Maturidi in the Chokardiza cemetery near Registan, Samarkand region, rebuilding the mausoleum in harmony with modern architectural traditions;
2. Determining the list of shrines and monuments related to the name of Imam al-Maturidi on the territory of the country and repairing them;
3. Also, postage stamps, envelopes, posters and albums, souvenirs, calendars and other products dedicated to the 1130th anniversary of Imam al-Maturidi’s birth, and other major practical works.

On March 3-5, 2020, an international conference on “Imam Abu Mansur Maturidi and the teachings of Maturidiyya: past and present” was held in the city of Samarkand in order to further study the legacy of Imam Maturidi and widely promote Uzbekistan’s contribution to the development of Islamic civilization. The participants of this international conference also visited the mausoleum of Imam Maturidi.

Also, in August 2020, the decision of the President of the Republic of Uzbekistan “On measures to establish the Imam Maturidi International Scientific Research Center” was adopted. This research center, operating under the International Islamic Academy of Uzbekistan, is dedicated to the in-depth study of the great scientific, religious and spiritual heritage of our great compatriot Imam Maturidi and Maturidi scholars, who made an incomparable contribution to the development of the faith and knowledge of the kalam, to publish scientific and explanatory translations and comparative texts of the works created by them, our people and conducts practical work on important topics such as wide promotion among the world community, conducting scientific research on these topics.

The advanced examples of national architectural traditions were used in the construction of Imam Maturidi's mausoleum. The architectural complex was built based on the project of engineers R. Salohiddinov and E. Nurullayev. (Fundforum.uz, 2011) To the west of the mausoleum there is a vaulted shrine of the Sayyids brought from Herat and Mashhad by Amir Temur. In the north of the mausoleum there are tombstones belonging to the 9th-18th centuries. On the southwest side of the mausoleum, in the garden, there is the grave of the famous jurisprudent scientist Burhanuddin Marghinani. (Fundforum.uz, 2011)

## DISCUSSION

Today, the role of the mausoleum of Imam Maturidi shrine in the development of pilgrimage tourism is significant. The reason is that 1.9 billion Muslims live in the world, and approximately 750 million (40%) of them are Muslims who believe in the teachings of Maturidiyya. This shows that Uzbekistan, the homeland of Imam Maturidi, has enough potential to attract foreign Muslim tourists to visit this country. Also, in order to expand the visit of pilgrims to this place, a number of practical works can be carried out. Including:

1. Availability of hostels and hotels operating according to halal standards for Muslim tourists visiting the mausoleum area.

This is very important. The reason is that a tourist visiting the mausoleum may want to stay in this complex for a while. As a result of non-implementation of halal standards in some hotels and restaurants, visitors from Islamic countries to the country may have a negative impression. For this purpose, efforts were made to implement the "Halal" standard in catering establishments and restaurants in the country. For example, in 2018, ISO 22000 and the General Guide to Halal Food Products were officially introduced.

2. Establishing a place of sale of books published in local and foreign languages that provide information about Imam Maturidi and the teachings of Maturidiyya.

Usually, when pilgrims who visit the mausoleum read about Imam Maturidi's life path and activities, or places where they do not have enough information about the shrine, their perception and imagination begin to emerge.

3. Information about the scholars who worked in Mawarannahr on the basis of the doctrine of

Maturidiyya and the development of a map of their pilgrimage.

It is important to provide information about the pilgrimage road map of the scholars who worked on the basis of the doctrine of Maturidiyya. For example, the shrine of Abu Muin Nasafi located in the Kashkadarya region, the tomb of Sufi Allahyor in Surkhandarya, etc.

4. Creating films about Imam Maturidi and the scholars who created on the basis of the teachings of Maturidi and the shrine, etc.

If these films are developed in cooperation with famous countries, for example, Turkey, it creates the basis for their popularity.

The implementation of the above-mentioned tasks not only provides ample opportunities for international tourists, but also serves the development of domestic pilgrimage tourism in the country and the growth of knowledge in this field of the majority of the population. In order to create additional conditions for tourists, it is important to implement norms that contribute to the development of the sector, such as organizing ablution and prayer places in public places. Because these reliefs are being introduced in almost all the countries that have a place in the pilgrimage tourism market. This creates ample opportunities for the increase in the number of tourists visiting from abroad and for free movement throughout the country. For example, Japan has a lot of experience in this regard. In particular, all facilities are provided for them at the airport and shopping centers. According to information, more than one million tourists from Muslim countries came to Japan in 2017 due to such opportunities. Of course, such international experiences are important for the prospects of pilgrimage tourism in the country (Kim, 2019).

## CONCLUSION

It should be noted that today, as pilgrimage tourism is rapidly developing in Uzbekistan, it is necessary to present to the general public and the whole world the shrines and sacred sites of our country's scholars located in large historical cities such as Tashkent, Samarkand, Bukhara, Termiz, Khiva, Shahrisabz, Kokand and Andijan. In addition to providing information about the cultural and spiritual heritage and valuable works created by them and thereby developing domestic tourism, there will also be an opportunity to attract many tourists from abroad, and Uzbekistan has enough potential for this.



Along with the work being done in the development of pilgrimage tourism in Uzbekistan, there are also problems that are waiting to be solved. In particular, the failure of the roads leading to the cultural monuments visited by tourists causes inconvenience for tourists. Also, the lack of internet service development in these places limits the use of online streaming services by visiting tourists. The main thing is that the lack of personal websites (in Uzbek, Russian, English and Arabic languages) of these complexes, such as the mausoleum of Imam Maturidi, Imam Bukhari, Registan, Hazrat Imam, Yeti Pir, etc. is one of the necessary issues. If individual websites of the most popular pilgrimage tourism facilities located in each region of Uzbekistan are created, tourists arriving or expected to arrive from abroad will have the opportunity to obtain primary information about these complexes. At the same time, it is very important to form a school of guides who can deliver evidence-based information and speak foreign languages perfectly.

Based on its capabilities, new Uzbekistan is on the way to further develop all kinds of beneficial and practical relations with the world community. Whether it is socio-economic or cultural-educational, it is planned to raise the people of Uzbekistan socially and grow the country's economy. For this purpose, since 2016, the tourism sector in the country has started to improve. In particular, the field of pilgrimage tourism has become an important field and has shown its potential. If analyzed, it is observed that pilgrims visit for two purposes. First of all, it is understood that the purposeful pilgrimage of Muslims is mainly to visit the shrines of great figures. Secondly, we can understand that non-Muslims come mainly to see the architecture, culture, lifestyle, etc., and to enjoy the beauty and wonder. As we know, Uzbekistan is one of the leading developed countries in terms of pilgrimage tourism potential. But it is important to properly use and implement this potential.

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**ЎЗБЕКИСТОН ХАЛҚАРО ИСЛОМ АКАДЕМИЯСИ  
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